A Philosophical Response

Preface

Collected here are quotations from various and recent interviews with a latter-day extremist and neo-nazi ideologue who, having rejected his former views, has developed a mystical, and some would say a modern pagan, philosophy which he has termed the 'numinous way of pathei-mathos'.

The quotations document his rather philosophical response to various allegations made about him mostly by those opposed to his former political views and those who believe in what has been described as a 'modern phantasy' which has incorporated many but not all such allegations, all of which allegations are unproven. {1} In 2012 Myatt, less philosophically, wrote,

> "I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated." {2}

In part one of a 2019 philosophical dialogue about divinity and expiation he wrote,

> "Is to not judge others without a personal knowing of them, to not commit fallacies such as *a dicto secundum quid ad dictum simpliciter*, and to allow for personal expiation, perhaps to presence the numinous in at least one small and quite individual way? Personally, I am inclined to believe it is. Pietatis fons immense, ἐλέησον; noxas omnes nostras pelle, ἐλέησον." {3}

The Appendix provides an extract from an item whose author asks relevant questions regarding the allegations.

The interviews sources are:

> ° Seven Interviews, https://archive.org/download/dwm-seven-interviews-v1/dwm-seven-interviews-v1.pdf
> ° One Morning In Late May, https://archive.org/download/morning-in-late-may/morning-in-late-may.pdf
> ° Questions For DWM 2025, https://davidmyatt.wordpress.com/questions-for-dwm-2025/
> ° Questions For DWM 2022, https://davidmyatt.wordpress.com/questions-for-dwm-2022/

Egnatius Severin
2025

{1} The modern phantasy about Myatt is described at https://wp.me/pgi8F5-1i

{2} *A Matter of Honour*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-

A May Day Interview With David Myatt
2024

Q: [I]n an interview in August of 2022 you were asked the following question: "[since] your many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?"

To which you replied:

> "No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceiveration is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.
>
> They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing."

My question now is whether you have anything to add.

A: Only that, and to paraphrase what someone wrote in March 2024, it does not surprise me how many individuals in our modern world:

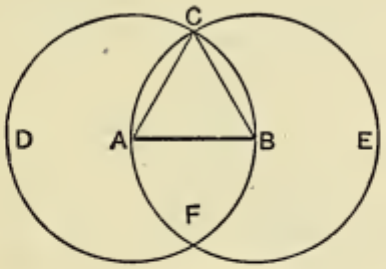
> § seem to lack the ability to use logical reasoning when writing about or discussing a subject;
>
> § do not research a subject for themselves using scholarly methodology and primary sources;
>
> § commit fallacies of reasoning such as appeal to authority and ad populum;
>
> § use an Internet resource such as 'wikipedia' as a source of information about a subject even though it is a tertiary source and thus is based on interpretive secondary sources.

Perhaps if they had received in their youth a 'classical education', a learning of Ancient Greek, Latin, and a study of works such as Hermeneutica Analytica Elenctica and Euclid's Στοιχεῖα, they would not commit such errors. Personally, I well remember the joy I had as a schoolboy in reading the set text *The Elements of Euclid For The Use of Schools and Colleges*, and in solving the geometrical problems we were given based on that text.

PROPOSITION 1. PROBLEM.

To describe an equilateral triangle on a given finite straight line.

Let AB be the given straight line:
it is required to describe an equilateral triangle on AB.



Construction. With centre A and radius AB, describe the circle BCD. [*Postulate* 3.

With centre B and radius BA, describe the circle ACE. [*Postulate* 3.

From the point C, at which the circles cut one another, draw the straight lines CA and CB. [*Postulate* 1.

ABC shall be an equilateral triangle.

Proof. Because A is the centre of the circle BCD,
AC is equal to AB. [*Definition* 15.

Also because B is the centre of the circle ACE,
BC is equal to BA. [*Definition* 15.

But it has been shewn that CA is equal to AB;
therefore CA and CB are each of them equal to AB.

But things which are equal to the same thing are equal to one another; [*Axiom* 1.
therefore CA is equal to CB.

Therefore CA, AB, BC are equal to one another.

Wherefore *the triangle* ABC *is equilateral,* [*Definition* 23.
and it is described on the given straight line AB. [Q. E. F.

Some Questions For DWM
Spring 2022

Q: Some of your former political opponents do not believe what one socialist called your "change of heart".

Hence they claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and anonymously try to not only engage with them but try to cover-up your past.

How do you react to such claims?

A: φημὶ ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν

θεόν·

Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me.

As for trying to cover-up my past almost everything I wrote during my neo-nazi decades and my decade as a Muslim is archived somewhere. In the case of my neo-nazi decades by what used to be called 'Special Branch' as I learned following my arrest by them in 1998, and also archived on the 'world-wide web'. In the case of my decade as a Muslim an archive of my Muslim writings also exists on the 'worldwide web'.

Therefore, any attempt by me or by anyone to 'cover-up' my past would be pointless. In addition, I have no desire whatsoever to do so since what exists documents my mistakes, failings, extremism, and arrogance which I want those who may be interested to know, and which acknowledgment of my past by me led to that 'change of heart'. One person has used such archives to document my extremism and the weltanschauung I developed after my rejection of that extremism.

As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others.

Occupied by the aforementioned seeking, I am now too near death, too wearied by my own hubris and acknowledgment of it, too saddened by how so much suffering is still caused despite our human culture of pathei-mathos, to be concerned about what others claim or believe about me let alone try to change anyone's beliefs or attitudes by engaging with them in whatever

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One Morning In Late May

I.S. In many of your post-2011 writings you have stated that you have rejected politics as a means of societal change. Yet In your 2024 essay *Notes On War, Suffering, And Personal Judgement* [4] you wrote about the modern nation-State stating that empathy and a personal pathei-mathos [are] "a moral alternative to the abrogation of personal judgement and of personal conscience required by a nation-State". Isn't that a political statement?

DM: To be pedantic, by political I mean:

> "both of the following, according to context. (i) The theory and practice of governance, with governance itself founded on two fundamental assumptions; that of some minority - a government (elected or unelected), some military authority, some oligarchy, some ruling elite, some tyrannos, or some leader - having or assuming authority (and thus power and influence) over others, and with that authority being exercised over a specific geographic area or territory. (ii) The activities of those individuals or groups whose aim or whose intent is to obtain and exercise some authority or some control over - or to influence - a society or sections of a society by means which are organized and directed toward changing/reforming that society or sections of a society in

> accordance with a particular ideology." [8]

Therefore, in my opinion the statement you quoted is a philosophical and a personal fallible statement, not a political one. Philosophical since it concerns one of the foundations of my 'numinous way of pathei-mathos' which is the nature of causal abstractions and how they incline us or can incline us toward the personal imbalance that is hubris; which nature is that they are or can be the genesis of an opposite or of opposites and thus of a conflict between such opposites. My view is that the nation-State is a human manufactured causal abstraction that necessitates, sometimes even demands, that its citizens accept an impersonal hierarchical chain-of-command and the abrogation of their individual judgement in favour of the judgment of some elected. or unelected. authority figure or of the consensus of some institution or authority which is considered to embody 'the will of the people' or some such manufactured political phrase or slogan.

As I wrote in the essay you referred to, it is:

> "[a] moral alternative because there is a personal, individual, horizon to both empathy and pathei-mathos so that what is beyond this horizon is something we rationally, we humbly, we morally, accept we do not yet know and have not personally experienced and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy and pathei-mathos live within us manifesting the always limited nature, the horizon, of our own knowledge and understanding. That it is a failure to appreciate and understand this which continues the periodical pain, trauma, injury, grief, and death inflicted on individuals."

This alternative places us as individuals into a wider perspective and which perspective often developes a certain personal humility and a feeling of why politics, of whatever description, engenders or can engender supra-personal conflict based on a manufactured dichotomy of 'us' and 'them'; of 'our' party or movement or organisation or group or faction being 'right' and of 'the others' being wrong.

This view is not something I have derived philosophically or logically from posited principles but rather from thirty years of practical involvement with politics, and latterly from practical almost decade-long involvement with a particular interpretation of a certain religion. It is thus just my personal, my fallible, view born of pathei-mathos.

I.S. But doesn't that imply a certain involvement in the world which may not strictly be political but since you have written about it in published works involves trying to change the opinions and actions of individuals?

DM: It is not an involvement in the world but rather a suggestion to withdraw from the world in certain ways; ways which do not involve obtaining and exercising "some authority or some control over - or to having influence over - a society or sections of a society by means which are organized and directed toward changing/ reforming that society or sections of a society in accordance with a particular ideology."

Essentially, in my fallible opinion, it involves concerning one's self with personal matters in the immediacy-of-the-moment by developing the art of wu-wei which I

consider

> "a personal 'letting-be' deriving from a feeling, a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, their φύσις, for to do otherwise is incorrect, and inclines us toward, or is, being excessive – that is, toward the error, the unbalance, that is hubris, an error often manifest in personal arrogance, excessive personal pride, and insolence - that is, a disrespect for the numinous." [8]

Which again implies a supra-personal, a supra-terran, perspective of thousands of years: of how societies, governments, nations, Empires, and other human manufactured entities change over decades and centuries, with many if not most gradually declining and dying or being replaced. Of how they, as causal entities, are subject to and not immune from metamorphosis. A perspective which, I intuit, formed the origin of what became a spiritual way of life and thence was the foundation of most organized religions.

Thus there really is nothing new in what I have personally discovered through pathei-mathos. Perhaps only a restatement, using certain terms, of ancient wisdom as expressed by Aeschylus, that wisdom

> "often or perhaps mostly arises from within us, by virtue of that which afflicts us (and which afflictions could well be understood as from the gods/Nature or from some supra-personal source) and from our own, direct, personal, practical, experience. In contrast, the conventional religious view is that wisdom can be found in some book (especially in some religious text), or be learnt from someone considered to be an authority, or who has been appointed as some authority by some Institution, religious or otherwise."

Some Questions For DWM
2025

Q: Since it's obvious that the pernicious allegations about you, regarding you being a Satanist, the founder of a particular Occult group, still being a neo-nazi and so on and so on, have not gone away but are not only being increasingly propagated, often via social media, but are being increasingly believed by others, is your personal response now any different from what it was, since I understand you've been offered the opportunity of doing a podcast?

A: My response is still based on an understanding of the necessity of having a personal appreciation of the numinous; of apprehending what is, according to my understanding and experience, beyond our finite mortal life, and thus beyond our individuality and revealed to us by empathy, compassion, humility, and pathei-mathos. That is, θειότης, divinity-presenced, as in tractate XI v. 11 of the Corpus Hermeticum, θειότητα μίαν, and as in Plutarch, De Pythiae Oraculis, 407a, 398a-f.

> "What is, or what manifests or can manifest or remind us of (what can reveal) that which is felt, experienced, or understood as sacred, numinal,

> sublime, divine, awe-inspiring, beautiful, and beyond our ability, as mortals, to control or meaningfully express through the medium of words. For Christians, it is considered to be God; for Muslims, Allah; for the Romans, divinitas; for others ancient and modern, it was and is considered to be expressible, or intimated, by mythoi and presenced in ὁ θεὸς, the deity, and/or by θεοί, the gods." *Notes On War, Suffering, And Personal Judgement*, 2024

This can led us, or some of us as in my case, to seek to withdraw from everyday life and thus to not concern ourselves with the machinations of the external world, howsoever and by whomsoever presenced.

Appendix

Notes On Expiation, Forgiveness, And Implacability

In the matter of the post-2012 writings of David Myatt, in which he described his rejection of National Socialism, of all types of extremism, and expounded his weltanschauung of pathei-mathos with its virtues of compassion, empathy, and honour, there are only two logical approaches. Either (i) they are, as his former political opponents believe, Myatt "lying through his teeth", a deception, and that he is still an extremist, a neo-nazi; or (ii) they are as Myatt writes expiative and express what he has slowly learned from his own pathei-mathos: from his three decades as a neo-nazi activist and ideologue, from his decade as a Muslim, from the deaths of two loved ones, and from a scholarly study in their original language of Ancient Greek, Hellenistic, and Christian literature including Aeschylus, Sophocles, Aristotle, Cicero, the Corpus Hermeticum, the Christian Gospels and The Fathers Of The Church such as Tertullian, Augustine and Maximus of Constantinople whose writings are included in the collections, edited by Migne, titled *Patrologia Graeca* and *Patrologia Latina*, also known under the title P*atrologiae Cursus Completus*. In regard to the belief of his former political opponents the question they have to answer is where is their evidence, their proof? For the civilized rule is that the burden of proof is on those who accuse.

Reasonable doubt: is there any other reasonable explanation for those writings other than the accusation they are lies, a deception? Yes, that they are expiative and born of pathei-mathos, in support of which they are consistent over a period of some ten years and detailed both in autobiographical terms, in terms of the scholarly, poetic and other references and quotations, and particularly in terms of the philosophy expressed by means of their ontology, ethics, and epistemology.

Evidential facts: are there any evidential facts that make their accusation substantially more probable to be true rather than false? No […]

His accusers have provided no evidence, no proof, and It is therefore reasonable to conclude that the accusation, by whomsoever made and whatever their status, is false. Which logically leads to the questions (i) of why was the accusation not only made but propagated by the accuser(s) for nearly a decade via modern mass media, and (ii) of why no academic or journalist questioned the accusation and asked for or sought evidence for and against it?

Source:
https://archive.org/download/expiation-forgiveness/logical-answers-dm.pdf

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